

The Christian Herald.

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No. IX.

Miscellany.

MEMOIR OF STEPHEN SUMMERS PRUST.

The following Memoir, interesting in itself, will be more so to the Christians of this country, when they recollect that the bereaved parent is a gentleman who has evinced great solicitude and made persevering exertions to promote the religious instruction of destitute children and adults in the United States.

The first adult school,* we believe, opened in this country, owed its origin to the communications transmitted by STEPHEN PRUST, Esq. of Bristol. A letter from the same gentleman, received by his friend in this city, on the subject of a Sunday School Union, published towards the close of the year 1815, in the Commercial Advertiser, and republished in various other papers in different States of the Union, was the first rousing public appeal made towards the establishment of such a Society in this country. He wrote it expressly with the design and with the hope of benefiting the rising generation in America.

Towards so warm a friend, our Christian sympathies will be awakened as we read the last exercises of his eldest son, copied from the Youth's Magazine, edited in London.

STEPHEN SUMMERS PRUST, son of Mr. Stephen Prust, merchant, of Bristol, was born in Portland-square, on the 2d of June, 1805, and was the child of many prayers. From his infancy, the delicacy of his constitution subjected him to frequent indisposition, on which account, (as well as being then an only child,) he was more indulged than children generally are. At an early age, therefore, the irritability of his temper discovered itself, and it was thought necessary to put him under the care of some person qualified to combine parental tenderness with the elementary principles of education. Before he had attained his fifth year, he was placed at the preparatory school of Mrs. Thorn, wife of the Rev. Mr. Thorn, of Kingsdown, Bristol. It is impossible to ascertain exactly whether this circumstance was the

* We make the following extract from the "Life of Mrs. Graham." 3d edit. 1819. pp. 49.

"In the month of May, 1814, a report was received from Mr. S. P.—, of Bristol, in England, of the Society for establishing *Adult Schools*. Mrs. Graham was so delighted with a perusal of it, as immediately to undertake the formation of such a school in the village of Greenwich. She called on the young people who were at work in some neighbouring manufactories, and requested them to attend her for this purpose every Sabbath morning at 8 o'clock. This was kept up after her decease, as a Sunday School, and consisted of nearly eighty scholars."

origin of his attachment to preaching ; but, about this time, the greatest pleasure he experienced was in collecting his juvenile companions together, and discoursing to them from some passage of Scripture. In 1811, (at the request of his parents,) the Rev. John Cooke, of Maidenhead, took the charge of his education, and in the spring of the following year he returned home to take a last farewell of his dying mother. On entering the room in which she was seated in an easy chair, she extended her emaciated arm, and thus addressed him :—My dear boy, you are come to see the last of your poor mamma. My heavenly father has sent for me, and I am going to be with him for ever ; don't you recollect that I used to tell you when you was naughty, that the good father would take me away from you ? Stephen's eyes filled with tears ; he first looked on his declining parent, then on the medical attendant without speaking a word : at last, with an expressive countenance, he turned to the latter and said, " pray, sir, will you inform me for whose sins my mamma is suffering—for mine, or for her own ?" The physician, smiling at so strange an interrogation, replied, " for neither, I believe, but for the will of the Almighty." This satisfied his conscience, he felt a burden removed, and, walking back to his mamma, he said, " I hope you will recover, notwithstanding, mamma." After bidding her a final adieu in this world, he went back to pursue his studies, and was thus engaged when the celestial messenger was commissioned to summon his pious mother from earth to heaven. In January, 1816, he was removed, after a continuance at Maidenhead of nearly five years, to Mr. Bullar's classical seminary at Southampton. In this situation, Stephen enjoyed the privilege of much religious instruction, joined with literary and scientific pursuits, and with gratitude his bereaved parent acknowledges the judicious conduct of that gentleman towards him, both in temporal and spiritual concerns. In 1819, he returned home to receive, under the paternal roof, the preparation requisite for an acquaintance with the busy world, and such was the energy of his character, that the law, politics, and religion, by turns, occupied his attention. He passed many hours at a time in the different courts of justice, and on retiring from them, would give an accurate description of the various causes which had been made the subjects of investigation. To this circumstance may principally be attributed his selection of the profession of the law to which he afterwards became so much attached. About this time, an interposition of divine Providence appeared on his behalf. He was standing at a drawing-room window viewing the charring of a member, when a large swan-shot (fired by an unseen hand) from the crowd, perforated the pane of glass he was looking through, and struck him near the jugular vein ; the window was not open, or his life might have been the sacrifice. Hitherto, an anxious parent had been daily watching in vain for that interesting period to arrive, when this child of his earnest solicitude (whose mind had been imbued from the first dawns of reason with the leading truths of Christianity) should manifest in his conduct and conversation those regenerating influences which bespeak the divine life begun in the soul ; and often, on approaching a throne of grace,

has his language resembled that of the patriarch of old when he preferred the petition—"O that Ishmael might live before thee." At the Lent assizes for the city of Bristol, in 1820, a youth named John Horwood was convicted of the wilful murder of Eliza Balsam, for which he was afterwards executed. The subject of this memoir became deeply interested in every particular relative to this unfortunate young man; and understanding that at the request of Horwood three sermons were to be preached on Jefferies Hill, Hanham, near the spot where the horrid deed was perpetrated, he entreated permission to be present on the mournful occasion, and his anxious parent accompanied him both afternoon and evening, where it is calculated from seven to ten thousand persons were assembled. On his return home at night, he declared that he had never before been so much impressed with any services in his life. In relating the account of them to a relative at home, he said: "I was seated in an open carriage, from whence I could command a view of at least 5000 faces, and whilst the preacher was describing a sinner dying in his sins, such looks of horror were presented from every countenance as I think I shall never forget; but as he traced the flight of the disembodied spirit to the bar of God, my blood seemed to freeze in my veins, and if ever I reflected on the awful realities of a future state it was at that moment." He was answered, "I hope the solemnities of this day will prove a lasting benefit to you." He said, "I hope they will." About a week after this he composed the following hymn, on the Sabbath Morning:—

"My soul with rapture hail the day
That drives thy worldly cares away,
That ushers in a sweet repose
From sensual joys and earthly woes.

The day of days supremely blest,
A Sabbath of delightful rest;
An antepast of joys to come,
In the believer's heavenly home.

Then onward speed my willing feet
To God's own house his saints to meet,
With them to offer prayer and praise,
To hear his will and learn his ways.

And when in course, (time running on,)
The day is past, the Sabbath gone,
O may the Saviour long remain
To guide, to govern, to restrain."

On coming home from the house of God in the evening, he retired to his room and wrote another hymn on the Close of the Sabbath. Soon after, the Rev. Mr. Meek preached from the words, "Lord remember me when thou comest into thy kingdom." It appears this subject occupied Stephen's thoughts for some days, after which he composed a hymn entitled "*Lord Remember me.*" Towards the latter end of April, the city of Bristol was visited by a tremendous thunder storm, which occasioned him much agitation. He again absented himself, and wrote some verses descriptive of his feelings. That

eventful era of his life now drew near when the active powers of his mind were to be devoted to an honourable profession. He decidedly made choice of the law. An eligible situation providentially presented itself with a pious attorney at Thatcham, in Berkshire, where he enjoyed many spiritual advantages. In June, 1821, he was regularly articulated, and entered on the duties of his profession with alacrity and diligence. In a letter; about this time, he says: "I have applied myself to the study of Blackstone's Commentaries, which afford me *real* pleasure, and am never better pleased than when occupied in making selections from them." In July he wrote a statement of his religious feelings in a confidential letter to his cousin, T. P. J***. "I have great cause to lament, and I trust I do *sincerely*, that although I know religion well as a theory, yet it has not its due influence on my life, conduct, and conversation. I find 'that when I would do good, evil is present with me;' that 'sin is mixed with all I do,' and that the 'flesh lusteth against the spirit, and the spirit against the flesh, so that I cannot do the things which I would.' It is true I resort to a throne of grace; I attempt to pray with my heart as well as with my lips, but alas I do not experience that regenerating grace which is the subject of my *fervent* supplications. I am, I assure you, frequently under real concern for my soul, and I make resolutions (not in my own strength, but in the strength of Him who is 'able to save,' 'Almighty to deliver,') but in the performance of them, I discover 'how great my weakness is.' Providentially, I am not exposed to any great temptations, or else, though my principles I hope are firm, I fear my practice would be vitiated. I often think with pleasure on the sweetness of Christ's invitations, the freeness of his promises, and the riches of his grace, and am thereby reanimated to wrestle again with God for the application of them to my soul. I have thus briefly stated the true condition of my mind, and whilst recounting my trials, I am tempted to ask—

' You that love the Lord indeed,
Tell me is it thus with you ?'

If so, I may hope that by a steady perseverance in the infallible road pointed out in Scripture, I may be led into the way of holiness, be preserved blameless therein, and at last obtain the eternal crown."

His intellectual endowments now began to display themselves, and the energies of his youthful mind appeared in every letter which reached home, and particularly in an essay composed by him on the "Excellency of the Christian Religion," which was found in his drawer after his decease, dedicated to his father, the concluding lines of which are these:—"Where then shall we find a religion so eminently suited to afford joy on earth, strength, comfort and support in death, and an immortality of bliss beyond the grave?" I reply in the words of the poet—

" No, though we trace the world around,
And search from Britain to Japan,
There shall be no religion found
So just to God, so true to man."

Riding one day with his excellent friend, Mr. B——, he asked him, "What is your opinion, Sir, of election?" Mr. B—— judiciously replied, "Stephen, you have learnt fractions, decimals, &c., do you understand them?"—"Yes, Sir."—"Do you think you could when you were in *addition*?"—"No, Sir."—"Neither can you, my dear boy, at *present*, comprehend the deep things of God." Thus ended a conversation, in which he appeared much interested, and during the remainder of the journey he seemed to be absorbed in his own reflections.

On Saturday the 30th of September, 1821, he appeared to have a slight cold, and on Sunday morning he complained of a pain in his head,—but finding himself better in the afternoon, he joined the family in their evening devotional exercises, and, at the same time, conversed cheerfully on spiritual subjects. On Monday morning, the pain in his head returned with increased violence,—medical aid was immediately procured. About one on Tuesday morning, he was seized with a convulsive fit, which rendered bleeding and blistering necessary. Further advice being now deemed necessary, an eminent physician was called in, who pronounced the case to be of a very serious nature. Soon after the dear youth repeated the following lines:—

"Jesus can make a dying bed
Feel soft as downy pillows are :"

and prayed that the *great* Physician would bless the means made use of for his recovery. In the afternoon he wished a friend to pray with him, who observed, that if his indisposition should terminate in death, it would be only changing "earth for heaven,—pain and sorrow for bliss and joy."—"Perhaps," said he, and afterwards exclaimed with a strong emphasis,—"*Joys unspeakable* :"—and to a few more observations which were made on the subjects of time and eternity, his answers, as far as could be collected, were also satisfactory. His father was now apprised of his illness, and his presence requested. Tuesday night, the 2d October, Miss B——, accompanied by the nurse and medical attendant, sat up with him; in about ten minutes she left the room, supposing him insensible, but immediately on her departure, he said, "Miss B. Miss B. I am sure I saw Miss B. in the room;" she then returned, and upon being asked, if he knew her, he said, "O yes," and took her by the hand. Some time afterwards, she said, "Do you know me, Stephen?—I don't think you do!"—he replied, "O yes I do,—*may the God of heaven bless you, and the God of my father bless you.*" Another time, whilst leaning on her arm in great pain, he broke out with much emphasis, and said, "*O Lord God have mercy on my soul!*" Miss B. said, "He will, for he is a prayer hearing—;" he instantly replied—"Yes, and he is a prayer answering God." Shortly afterwards, he said, "*The ox, the ox*:" she said, "what do you mean?" (supposing he was rambling.) He then said, "*The ox knoweth his master's crib.*" Perceiving he could not pronounce the words as he wished, Miss B. repeated the verse correctly,—"*The ox knoweth his owner, and the ass his master's crib, but Israel doth not know me, my people doth not consider,*"

and said, "I suppose that is what you mean;" he said, "Yes." She then asked him if he should like to see his father?—he replied, "Yes."—"I hope you will to-morrow;" he said, "*If I should live.*" About half-past two, on Wednesday afternoon, Mr. Prust arrived, when, to all appearance, his son was very near death.—On his father's entering the room, at first, he did not know him: but when Mr. C. said, "Do you know who this is?"—He said, "*My-own-dear-Papa.*" Some time afterwards, Mr. B. repeated—

"Jesus, Lover of my soul,
Let me to thy bosom fly:"

and upon his asking him, "if Jesus was precious to him," he very emphatically, and yet with difficulty answered,—"*Yes.*" A short time previous to his dissolution, endeavouring to speak, he said: "I—can't—say—the—words," and then exclaimed, "*The—Lord—God—of hosts—is—good.*" A kind Christian friend being engaged in prayer, while life was ebbing fast, he was observed to strain his neck, and to direct his attention to that part of the room from whence the sound proceeded, as if to catch the pleasing, grateful supplication to the throne of grace. At length, about half-past ten at night, on Wednesday, the 3d of October, his spirit, quietly and without a struggle, took its flight (we humbly trust) to the mansions of eternal glory, and is now in company with his dear departed mother, singing the praises of the Lamb.

For the Christian Herald.¶

FOR YOURSELF OR YOUR NEIGHBOUR.

THIS article has been written for a particular district of this city, within which a place of worship has been opened, and is designed to be circulated, as a Tract, extensively in that district. Having been consulted by the writer while engaged in the preparation of it, we requested that it might be furnished for our pages: this we did, not merely for the sake of those chance readers to whom the arguments may apply, but for the sake of our good Christian friends who live in any of the some hundred blocks in our city, and in other cities, which contain many regular absentees from the public ministrations of the Gospel. To them we say: "Arise and work"—"the Gospel must be preached to *every* creature."

If the reader be one who goes regularly and piously to the public worship of God, he is the very person whom we wish to address, and we ask his best assistance to our design, which is to persuade every man, woman, and child, within a little district of our city, which we have marked out to ourselves, to enjoy the blessed privilege which he enjoys. We have (so many of the inhabitants tell us) a hard labour to perform, and we have been pointed to many a house whose inmates are considered as so worldly, or vicious, as to be utterly beyond our reach. Now we count, dear brother, upon your help, and all the arguments we have been at the pains to prepare, we mean, not only to urge your neighbour to the house of God, but to urge you to the house of your neighbour. We cheer-

fully offer you the use of this our little Tract, and beg you as a good citizen, and as a pious Christian, to pray and labour without fear or fainting, until the whole block you live in. sends all its families to the public worship of God, and a Sabbath's holy peace and joy blesses every one of their homes.

We boast not of our skill at argument, and yet we believe our present argument to be so strong, that it is able, by the help of God, to convince every man that reads it, to change the whole style of a church-neglecting family, and send them a holy, heavenly band, with cheerful, thankful hearts, to pray and praise; to procure from a thousand tongues the thankful acknowledgement, that our Bethel "is none other than the house of God, and the very gate of heaven;" till the little district which our good wishes have marked out, shall send hither and thither its every family.

Nay, we even believe, that God can give wings to our argument, and send it through all the streets and lanes of our city, making it create an uneasiness in all the church-neglecting families, which can be quieted, only, by the sweet and peaceful offers of mercy, and acts of pious worship in the house of God. We can conceive such a poor argument as ours, to be, by God's blessing, so mighty as to shut up all the open and half-open shops, to stop all the pleasure-carriages and boats, and to empty all the taverns for twenty miles round; and, so to crowd the churches, that another and another church will have to be built, and so to bring our people within the sound of the Gospel, that it may be made the means of shedding an eternal blessing upon thousands, who now live without God and hope; so that in eternity, thousands may look back upon this little trifle of a Tract, and say: "That first turned my feet to the house of God, where I heard and believed the Gospel, and where I began to love the worship and praise which make heaven so blessed."

Vain writer, perhaps you say, boast not of your argument, which may be as useless as beating the air. Dear reader, take it along with you, or devise a stronger argument, and pray that God would send his Holy Spirit, and a blessing will come, for which we will say, "Not unto us, oh Lord, not unto us, but unto thy name give glory."

1st. We urge you who neglect it, to attend the house of God, because we believe this will promote your temporal interest.

This we think our weakest argument, since if it *injured* your temporal interest, we should be no less urgent. Still we urge this argument, fearing that, to some of our readers, the weakest argument will prove the most convincing.

Even those who stay away from public worship, either to pursue their worldly business, or with the idea of resting at home so as to be better prepared to resume it; even those, we are persuaded, lose rather than gain. Though some of them may be prosperous, we cannot believe that they will uniformly enjoy the blessing of their God; or, that they will so constantly be able to pursue their business, as those will be, who rest from temporal labour, in spiritual duties. But even if prosperity should seem to attend their cause, we expect to see their example to their children, the means of their adversity;

to see that parents who have broken the Sabbath with economy and prudence, have brought up children to break it as spendthrifts. But the greater part of those who stay away from the house of God, spend money rather than make it. They make the Sabbath a day of expensive amusements. Their riding, their feasting, especially their drinking, make a sad deduction from their weekly gains. At the same time they acquire a love of company, and of indulgence, which makes many deductions during the week days, doubly injurious, since they are made both from their labours and their earnings. As time passes and their habits form, they get to be idle, thriftless men, and have the misfortune to find themselves, in middle life, surrounded by a family unprovided for, and a throat that would swallow double what they are willing to earn. Many a man might be found in our city, who began life in good business, and whose neglect of God's worship seemed, to him, well paid for by the amusements he enjoyed, who is now, in middle life, in bad circumstances, in bad health, with bad habits, a poor drunkard, or a drunkard who will soon be poor, and to make his situation most uncomfortable, the headman of a tribe of idle, thriftless, beggarly children, who are to begin life with vagabond habits, and a bottle at their mouths. We know that there are prosperous men who go to no church, but we beg them to look about and see if many miserable families were not once as prosperous, and to fear lest prosperity in sin should not always continue, lest their trouble should come in the ruin of their habits, and the prodigality of their children. Admitting that your interests were secure, we should only lose our weakest argument. We urge you to attend public worship:—

2dly. In comparison with those employments which keep you away. We cannot conceive any employment which ought to displace the public worship of God; it is an employment so delightful in itself, so glorious to God, so like to heaven, that every employment which displaces it, must be unworthy of reasonable and immortal creatures. It is the employment which will last for ever. In heaven, where love will never cease, worship and praise will be the endless employments of men, made equal to the angels of light. And will you, dear friends, when God is inviting you to begin the employments of heaven, when he sets you apart one day in seven, freed from worldly care and business,—when he invites you to *assemble yourselves* together, and enjoy a little of the sweetness of heaven—when heaven below opens its gates to receive you, and you are invited to tune your voice in harmony with saints and angels in earth and heaven,—will you, can you prefer to seek only “what you shall eat, or what you shall drink, or wherewithall you shall be clothed? Can you prefer merely to amuse your immortal minds? Oh can you prefer the fishing, bathing and hunting places, which sound horribly with oaths, and are polluted with sinful mirth and drunkenness? Can you prefer the drinking and frolicking, which fill our gardens, and our taverns? Would you rather make one of the laughing, frolicking thousands, who ride into the country to display the city's vice and folly, and interrupt the heavenly worship of the

saints in fifty villages? Would you rather be one of the many who come back to town, from a Sabbath's recreation, with bloodshot eyes, with blaspheming mouths, and trembling hands? Oh would you rather so disgrace yourselves, your city, and your religion; so shed a horrid gloom over the mild and holy lustre of a Sabbath's setting sun; than to be one among the many thousands who worship God in his sanctuary—and who are about to be for ever “equal to the angels?”

3dly. We urge you because your own conscience urges you. Perhaps we may be mistaken in thinking so. There are people in the world whose conscience is hushed into deadly silence. Among the crowds who stay away from the house of God; especially among those who spend the Sabbath in riding, and frolicking, and feasting, and swearing, and praying God's damnation on their souls, we fear there are many who have sinned so long, or so much against the former rebukes of their conscience, that conscience now disturbs them no more: who can sin without self-reproach; who look at God for ever with a brazen face; and who, perhaps, are given over to hardness of heart. But we hope better things of you. We hope that you belong to that greater number, who are not so hardened but that they feel remorse. We wish to reckon you among the number of those who have always to struggle against their conscience, and to suffer from the sharpness of its sting, when they turn away from God's house, and spend his Sabbath in neglect or violation of religion. We feel as if we could hold a more promising argument with you, who are *almost* convinced already. And we wish you to know how every check which you feel, is an evidence that you err against light and knowledge; and we feel as if we had a claim to be heard, since we come to you, only as a helper to your own conscience: we beg you also to fear that unless you soon listen to the faithful friend who has so long uttered his reproaches in your own bosom he may cease to reproach. You perceive that his voice daily seems weaker and weaker—tremble lest the hour be at hand when it shall be heard no more.

4thly. We urge you because we consider your neglect of public worship as a neglect of all religion. If we thought there were one in 10,000 of the habitual neglecters of public worship, who spend their Sabbaths in *privately* worshipping God, and seeking to know his will, we would make it a part of our business to persuade them, that it is a duty and privilege of the highest importance to attend the public worship of God. But we feel quite sure, that out of ten thousand such habitual neglecters, not even one spends his Sabbath in a devout and pious way. We beg you seriously to ask yourself whether your own neglect, be not a neglect of all religion: for instance:

1. Are you in the habit of secret prayer every day—do you spend some hours in prayer and self inquiry every Sabbath?
2. Are you a careful reader of the Holy Scriptures?
3. Do you aim, in all things, to be like Christ? Or, on the other hand:

1. Are you not as negligent of private as of public worship?

2. Is not the Bible a useless book to you ?

8. Do you not entirely slight the example of Christ, and live in an unchristian way ?

If so, say not, then, that a man need not go to Church, to have religion ; that you have your's at home. Pray, what religion can there be in a home without prayer—without a Bible—without Christ ?

5thly. We urge you because we have no right or wish to force you. The laws of neither God nor man have given us the right to turn you, in this matter, to the right hand or to the left. God has left you entirely to your own choice : he has given you the opportunity to choose the evil and refuse the good ; or, to choose the good and refuse the evil. You can go or you can stay ; you can go to hear the sweet offers of mercy, every Sabbath, and to pray God to forgive your manifold sins ; or, if you choose, you can despise his Sabbaths, neglect his worship, and scorn his mercy. Dreadful liberty ! God, your Maker, has bestowed it. Use it, and not abuse it. Choose not the evil because you are at liberty to choose it. You need not drink poison because you have the liberty to drink it ; you need not be your own murderer, because you have free hands and deadly weapons. Think of that day when you will mourn over abused liberty ; when you will wish you had been compelled to obey, rather than to have had the dreadful freedom of choosing to withdraw from God's worship, and God's mercy.

6thly. We urge you, because we believe that your neglect is every day making you more sinful, and preparing for you a severe punishment.

There is one sure rule for judging whether you are growing worse. If you are becoming less and less troubled in your conscience ; if you can sin with more and more ease ; especially if you can make a mock at sin ; then are you indeed tending very fast the downward road.

Search yourselves, and see if you are not becoming every day more and more insensible to sin ; if regard to God is not daily departing away from you. Oh if you will persist in living as if there were no God, you will at length receive the heaviest of all earthly curses, to *feel* as if there were no God. What curse can be so great as to be able to live without one desire to please God, without one fear to offend him ; without one self-reproach for increasing sin ! Oh it is a curse which threatens an accursed and suffering eternity. The stupor within prevents all fear of future punishment, because it takes away all sense of present guilt, and while you are stupefied by drinking in iniquity like water, you say with an easy heart, "because I am innocent, surely his anger shall turn away from me." But He, *your final Judge*, calls not him innocent, who is stupefied, by *sinning*, and he will "plead with thee because thou sayest, I have not sinned." How awful will be your case, if you cry "peace, peace," until eternal destruction come suddenly upon you.

7thly. We urge you, not to prove yourselves unfit for heaven.

On his holy Sabbath, God offers you a specimen of heaven—He

sends down to you the leisure of heaven, the holiness of heaven, and the employments of heaven. See now the thousands, who turn away from the public and private worship of God?—See the idleness at home—the dissipation abroad. See in every street how they linger as if they dreaded the employments of heaven. How eagerly they seek some vain amusement, how many even spend their time in rioting, and wantonness and drunkenness,—among base and vicious companions.

Alas! are not they unfit for heaven who so dislike the smallest portions of it offered them on earth? should God give to them all the heaven that they love, and withhold from them the heaven of which they *abhor* the smallest parts and specimens, then will many thousands of our citizens be altogether and for ever separate from heaven. A heaven, eternally filled with the sin and folly, and rioting and blasphemy, which they choose on the Sabbath—from such a heaven, good Lord, deliver us!

8thly. We urge you who have children to be just and honourable towards them in this matter. Your children have a claim upon you; you are under the highest obligation which can subsist between men, to lead them in the way that they should go. God has revealed a Gospel to you, to the knowledge of which they have a right. God has offered men the privilege of prayer and praise, and you ought to lead them to his house, you have no right at all to keep them from knowing the Gospel of salvation; and to keep them away from heaven. And if you do it, you are most unrighteous as it regards man and man—and the most dishonourable of all the unrighteous, in as much as you are unrighteous to your own blood—in as much as having taken charge of a *never dying* spirit, you lead it away from happiness to misery, from heaven to hell. If you are willing to use your liberty to slight God's mercy and seal your own damnation, you have no right, even if your heart be hard enough to be a devil of a man, to make yourself the ringleader of your own flesh and blood to eternal ruin.

Oh it is enough to make one abhor the very name of man, to see a tender-hearted father, or a still more tender-hearted mother, so stupified and hardened by sin, as to trifle away God's Sabbath, and to neglect his worship, thus encouraging their children to spend the day with wicked companions, and in wicked ways. Whither tend their teachings and their example, but to that place, where wicked parents and wicked children must be judged together? Whose gray hairs shall come down with deepest sorrow to the grave, whose eternal sorrow shall be hardest to be borne, but his, who dying, leaves behind his Sabbath breaking children, and who in hell lifts up his eyes upon his children, made, by his example, his fit companions in the torments of hell!

Dear reader, take this with you to the house of your neighbour—and urge him to the house of God. God can make you successful, and may you and he sweetly sing praises together in the house of God below, and sweetly sing praises for ever—when his body and your

body shall be raised—when an eternal smile shall shine on his face and yours—and you and he shall be EQUAL TO THE ANGELS.

“How will my heart rejoice to hear
My friend devoutly say,
In Zion let us all appear,
And keep the solemn day.
My flesh shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns.”

TO MINISTERS OF THE GOSPEL.

How much may be done, sirs, by your visits! It would be well for you to impose it as a law upon yourselves; “never to make an unprofitable visit”—even when you pay a visit merely for civility or entertainment. It would be easy for you to observe this law: “that you will drop some sentence or other which may be good for the use of edifying, before you leave the company.” There have been pastors who have been able to say, that they scarce ever went into a house among their people, without some essay or purpose to do good in the house before they left it.

You may resolve to visit all the families belonging to your congregation, taking one afternoon in each week for that purpose: and it may be proper to give previous notice to each family, that you intend at such a time to visit them. On visiting a family, you may endeavour, with addresses as forcible and as respectful as possible, to treat with every person about their everlasting interests. First, you may discourse with the elder people upon such points as you think most proper with them. Especially charge them to maintain family prayer, and obtain their promise of establishing it, if it has hitherto been neglected; yea, pray with them, that you may show them how to pray, as well as to obtain their purposes for it. You may, likewise, press upon them the care of instructing their children and servants in the holy religion of our Saviour, to bring them up for him. If any with whom you should have spoken are absent, you may frequently leave one or two solemn texts of Scripture, which you may think most suitable for them; desiring some one present affectionately to remember you to them, and from you to recommend them to that oracle of God. You may then call for the children and servants; and putting to them such questions of the Catechism as you think fit, you may, from their answers, make lively applications to them, for engaging them to the fear of the Lord. You may frequently obtain from them, promises relating to secret prayer, reading of the Scriptures, and obedience to their parents and employers. Some of the younger people you may order to bring their Bibles, and read to you from thence two or three verses, to which you may direct them: this will try whether or not they can read well. You may then encourage them to think on such things as you remark from the passage, and never to forget those “faithful sayings” of God. You may sometimes leave with them some

serious question, which you may tell them they shall not answer to you, but to themselves; such as the following: "What have I been doing, ever since I came into the world, about the great errand upon which God sent me into the world?" "If God should now call me out of the world, what would become of me throughout eternal ages?" "Have I ever yet, by faith, carried a perishing soul to my only Saviour, both for righteousness and salvation?" You will enjoy a most wonderful presence of God with you in this undertaking; and will seldom leave a family without having observed many tears shed by all sorts of persons in it. As you can seldom visit more than four or five families in an afternoon, the work may be as laborious as any part of your ministry. My son, I advise you to set a special value on that part of your ministry, which is to be discharged in pastoral visits. You will not only do good, but also get good, by your conversation with all sorts of persons, in thus visiting them "from house to house." And you will never more "walk in the spirit," than when you thus walk among your flock, to do what you can amongst them. In your visits, an incredible deal of good may be done, by distributing little books of piety. You may, without expense, be furnished with such books, to suit all persons and circumstances: books for the old and for the young—for persons under afflictions or desertions—for persons who are under the power of particular vices—for those who neglect domestic religion—for seafaring persons—for the erroneous. You may remarkably enforce your admonitions, by leaving suitable books in the hands of those with whom you have conversed; you may give them to understand that you would be still considered as conversing with them by these books, after you have left them. And in this way you may speak more than you have time to do in any personal interview; yea, sometimes more than you would wish to do. By good books a salt of piety is scattered about a neighbourhood.

COTTON MATHER.

HOSTILITY TO MISSIONS.

IN the hostile conflict of human passions, whatever may be the object against which they are enlisted, there is a period for which their fiercest energy is reserved.—This is the decisive crisis, when the confidence of assured success, or the desperation of anticipated defeat, arouses them to one last effort, to achieve a final triumph, or to relinquish for ever a hopeless opposition. This fact, which needs no proof to any one who is familiar with the history of national or individual feuds, affords an important and significant explanation of that hostility to missions, which has recently been quickened to vigilant activity, and is operating in every form of open and covert attack, to oppose the sacred cause; to unnerve the arm of Christian philanthropy, and to chill the ardour of a holy desire for the salvation of men. The formal pamphlet, and the ephemeral newspaper, are employed to diffuse its designing statements. It assumes various shapes to promote its purposes, and to elude detection. At one time it appears in the guise of benevolent zeal for the cause of religion at home; at another, it takes the im-

posing form of vigilant guardianship of the property of the public, and raises its indignant voice against the extortion of Missionary and other societies. Anon it betrays its real character by significant sneers at the romantic folly of Christian efforts; by ill suppressed exultation at every instance of apparent failure of success; and by unwearied attempts to bring into suspicion the motives of every prominent advocate of the missions. We have noted all its phases, and generally found it bearing the same aspect of hostility to the cause of the Redeemer. We have not found that the opponents of foreign missions have attested the sincerity of their professions, by active efforts for the promotion of piety at home. We have often remarked, that the loudest among these declaimers have been those who gave little evidence that they felt any attachment to the holy doctrines and sanctifying influences of the Gospel. A sordid love of money, and a jealous dislike of efforts which reproached their own indifference, added to an entire disregard or misconception of the true principles of the Gospel, we have almost invariably found to be the real causes of the clamour against missions, and other benevolent efforts.

We have remarked, that the opposition has recently acquired more activity. In addition to the other methods adopted to prejudice the public mind, we have observed, with regret, that several influential editors have lent their aid to give circulation to misstatements and inuendoes adverse to the interests of missions, and to the characters of their promoters. While professing to maintain an impartial neutrality respecting religious opinions, they have not thought it inconsistent with their duty to indulge in remarks, distressing to the feelings of nearly all their readers, who love the Lord Jesus Christ in sincerity. This increased hostility, however, may be regarded as marking a crisis in the great contest between the spirit of missions, and the principles and feelings of its enemies. Strong in the strength of the Omnipotent, and advancing at the command and under the guidance of the Captain of Salvation, the friends of missions are daily extending their march, and planting in "Satan's seat," the standard of the cross. It is perfectly in accordance with the usual course of things, that, at such a period, the enemies of the cause should rally all their forces, and make one last desperate effort to oppose the triumphs of the Gospel. All opposition will be vain. The stone which was cut out of the mountain without hands, shall fill the whole earth. *Columbian Star.*

Intelligence.

LABRADOR.—MORAVIAN MISSION.

A PLEASING letter from Brother Kohlmeister, dated Nain, August 25th, 1821, is acknowledged. The three Esquimaux congregations were growing in grace and knowledge, and also in numbers; a special work of the spirit appeared among the young people. From the shipping-season in 1820, to the 9th of August, 1821, there had been baptized at all the three stations, 23 adults, and 21 children; 20 per-

sons admitted to the Lord's table ; and the total of all the members amounted to 516 ; to which may be added, 68 new applicants. At Okak a new church and dwelling house had been erected, and the Brethren were occupied in finishing the interior. Brother John Lundbergh, at Nain, and Brother John Peter Christian Stock, at Hopedale, were admitted to the holy order of Deacons. When the jubilee was celebrated on the 9th of August, Commodore Martin, who was sent out by the Governor of Newfoundland, to explore the Labrador coast, and particularly to visit the missionary stations of the Brethren, had just arrived at Nain, in a ship of war, and cheerfully took part in the solemnities of the day. At all the three stations, he evinced the most friendly disposition towards the Missionaries, and observed, that the converted Esquimaux were not Christians in name only, but in reality. *U. B. M. Intelligencer.*

ST. KITTS.—MORAVIAN MISSION.

August, 1821.—Since the consecration of the church at Bethesda, the number of hearers had greatly increased. The last time the Missionaries conversed individually with their people, 874 persons attended. The blacks from 20 different plantations resort to this place ; four adults had been baptized, during the above period ; 14 were received as members of the congregation, and the same number admitted to the Holy Communion.

September 13.—Later accounts from the Brethren Procop and Johansen, at Basseterre, mention the hurricane, which visited St. Kitts, in the early part of that month. Had it continued longer than four hours, few houses could have resisted its violence. It was more severe than that of 1819, but of shorter duration. Both dwellings and inhabitants at our settlements were spared ; only spouts and enclosures were carried away, at Basseterre and Bethesda. Our Missionaries were unfeignedly thankful for this preservation. On the 3d of September, three adults were baptized at the former place, 15 received as members of the congregation, and the same number added to the candidates for baptism. On the 9th, they celebrated a solemn memorial day, with 203 married members of the congregation. *ib.*

ST. CROIX.—MORAVIAN MISSION.

Brother Lehman, at Friedensthal, in a letter, dated July 25th, 1821, gives a favourable account of the mission there. A special work appeared among the baptized children, who flocked to the public meetings, and private conversations with the missionaries. Divine worship on the Lord's day was attended by the blacks in great numbers, among whom were many of the English Church, which was then without a pastor. A drought of long continuance gave rise to dangerous disorders, especially among European residents ; and the want of water was severely felt. *ib.*

POLYNESIA.—RURUTU.

An account of the renunciation of idolatry, and of the reception of Christianity by the Natives of Rurutu, an island in the South Seas. 150. 51. E. Lon. 22. 29. S. Lat. called in the charts Oheteroa.

Raiatea, Oct. 18, 1821.

THE whole of the circumstances relating to this event having been peculiarly interesting and encouraging to us, we are desirous that all who are anxious for the universal spread of divine truth, and feel interested in the success of Christian Missions, may be acquainted with it, that they may be partakers with us of our joy.

On the 8th March last, we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the Chiefs manned our boats and went off to pilot the strangers safely into the harbour; when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without food and water, excepting sea water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

They were exceedingly astonished at the difference of customs, men and women eating together; the Areoi Society, their dances, and every lascivious game completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

The Chief, with his wife and a few others, went ashore at Borabora. Mr. Orsmond, the Missionary of that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

Aura, their chief, paid particular attention, as well as his wife; the greater part of the others were rather slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects were very judicious; but his attention to and questions upon our discourses, were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judg-

ment so far as he knows. We do not wish, in thus speaking, to be understood that we believe him to be what would be called in England a converted person, though we have now indubitable evidence that he is a true convert from idolatry to Christianity. God had called him and the people out of darkness to the knowledge of his Son, Christ Jesus. May they soon really know Him, whom to know aright is eternal life. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

The brig Hope, Captain Grimes, from London, touched at Raiatea on July the 3d: we mentioned to the Captain our wish to get these poor people back to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this yet unknown land, to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning; but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called on the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled in the church, when two came forward, we hope, with the spirit and language of the Prophet of old, "Here we are, send us." They were the very men we should have chosen had we thought it prudent to nominate; but knowing it was at the hazard of their lives, and that of their wives and little ones, we dared not to interfere, but left it to Him who disposes the hearts and thoughts of men according to his will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other: they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

The brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitan, recognizing them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel laying to, outside the reef for us, prevented our having a regular service; but though short, it was both affecting and interesting.

At length we conducted our new fellow-labourers to the brig. The Captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

Part of the night previous to their departure, was spent in supplying them, as well as we could, with those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few of the Tahitan Gospels of Matthew. Thus we equipped them for this interesting little mission as well as our circumstances would allow.

On August 9th, after a little better than a month's absence, we had the pleasure of seeing the boat return laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading their letters, we felt perhaps something of that holy joy that the angelic hosts will experience when they shall shout, "The kingdoms of this world are become the kingdom of our God and of his Christ." The letters were from Auura, the chief of Rurutu, Mahamene and Puna. Although Auura was only with us for a short time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew before he left; he could write and spell correctly. The following is a translation of the letter from Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821.

"May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land, not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th July the meeting of the chiefs and king was held, when Auura spake thus to the chiefs and king: 'Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be this instant cast into the fire. (Meaning the idols of the evil spirit.) Is it agreeable to your kings and chiefs; shall we burn the evil spirit even now; shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit; but behold, I am not destroyed by him; he is the great foundation of all deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are;

there the word of God flourishes and grows, and behold, God has guided me back again. Will it be agreeable to you that we should assemble together at one place, and all eat together?’

The king and chiefs answered thus, ‘It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirit in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never.’

Auura then answered thus; ‘I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and behold they have sent them to teach us to read: because of their great love to us these two are sent. The Missionaries think very much of them; for the Missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.’ The king and chiefs answered, ‘It is perfectly agreeable to us.’

Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, ‘It’s agreeable, It’s agreeable: we will hold the good word’* The other man who was also inspired by the evil spirit, thus spake, ‘I have seen the foundation of the firmament, up in the sky. Taaroa (the great idol) brought me forth.’ Auura then answered the evil spirit thus, ‘Do you leap up then, that we may see you flying up into the sky. Do so now, immediately. Truly thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God: begone. If the Son of God stood in our presence you would be ashamed.’ When Auura had done speaking, he sat down. Mahamene then stood up and said, ‘You have agreed and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the Missionaries at Raiatea, Tahiti, Moorea, Huaheine, Borabora, and England have prayed. The churches wherever there are Missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters and the name of the true God. May you be saved through Jesus Christ.’

Mahamene then sat down. Puna (the other teacher) then rose and said, ‘Dear friends, this is my thought towards you—affection grows in my heart now towards you, in your living in darkness and in the shade of death. Behold you are eating the food of death—the poisonous fish, and drinking bitter water. Behold, we are here before you to make known to you the true God, that you may know him. This I say to you, O king and chiefs, prepare one place where you may all eat together, you and your wives and children, and your king, at one eating place, and there the evil spirit who has just now inspired that man shall be com-

* Speaking ironically.

pletely ashamed : he has no refuge ; but cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him and he is accustomed to deceive you ; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit you have now cast away into the fire of hell ; but if you regard the word and the name of the Son of God, you will, by that means, be saved. May you be saved through Jesus Christ ?

MAHAMENE.

PUNA.

To Messrs. Williams and Threlkeld, Raiatea."

THE eating together (observe the Missionaries) was on the day after the Meeting, and was to be the test of the truth of the word of God. If they died according to the predictions of the priests, *namely*, that any woman eating either hog or turtle would surely be eaten by the evil spirit ; or any one eating on a *sacred place* would surely die, and be eaten also :—then they would not destroy their gods ; but if no one sustained any injury, they would then utterly destroy all their idols. They met accordingly ; and after satisfying their appetites, without sustaining any injury, they arose, boldly seized the gods, and then proceeded to demolish totally the Morais, which was all completely effected that day.

It is worthy of remark, that when the boat first reached the shore, Mahamene and Puna, with their party, knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutus said immediately, " This people will die." The party also ate inadvertently on a sacred spot ; and when the Rurutus saw that, they said, " No doubt they will die for this trespass on the sacred ground ;" and looking earnestly, expected some one to have swollen, or fallen down dead suddenly ; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, " Surely their's is the truth ; but perhaps the god will come in the night and kill them : we will wait and see." One man actually went in the night to the wife of the chief (Auura,) who also ate a part of a hog, or turtle, on the sacred spot, and said, " Are you still alive ?" When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit.

POLAND.—Jews' SOCIETY.

THE following letter from the Rev. R. Knill, in the employ of the London Missionary Society, will be read with interest. It is dated

St. Petersburg, 3d April, 1822.

INTELLIGENCE from the German Missionaries under the patronage of the Edinburgh Jewish Society, states, " At Berditchew, we tarried several days. This place may be termed little Jerusalem in Poland, for it contains 30,000 Jews. Our conversations with them were of a highly interesting and important nature. *Thousands of them received our books and tracts, and heard what we said of Jesus as the true Messiah.* The prejudices of many seemed to give way, and they confess-

ed that they thought it probable that the Messiah was already come. Several interesting young Jews were with us constantly, and heard all the conversation between us and their people, and at last requested that they might, by some means or other, be taught in this way more perfectly. We cannot say that any of them are really converted, as time only can prove it, but we have great reason to hope, that in a few of them the good seed will spring up, and bring forth fruit to the glory of God. *A wide and interesting field is here thrown open to the Christian church.*"

DANTZIG.—JEW'S SOCIETY.

Letter from a converted Jew.

"When the Jews at Dantzic learnt that I distributed tracts, their superior (the chief Rabbi, I suppose) came to me, and begged to have some tracts. I conversed with him, and made him attentive to the Psalms and the Prophets, by which a Jew ought to be convinced, that Jesus, our Redeemer, is the Messiah. He said, that the Dantzic youth (Jewish of course) would pass over certainly to Christianity, but that it would be difficult for this to happen with the old." He then begs me to send him tracts and Bibles for the Jews.—Consider what it was for the head Rabbi to come on such an errand, and to whom? a converted Jew,—in their eyes a renegade.

UNITED STATES.—GREAT OSAGE MISSION.

THE following information was communicated by Mr. Samuel Newton, to the Editor of the Kentucky "Christian Repository," and published in that paper of August 30th. It contains an account of the mission as late as the 28th of July last; and represents the mission as being, on the whole, in a prosperous state.

DEAR SIR,—Since my communication in March last, our school has experienced some changes. The number then with us was 18; since that time we have dismissed one for bad conduct, sent one home who was young and hard to manage, two have ran away, and three have been taken away by their parents;—but the eleven who remain seem permanent scholars.—They have been some time with us, and evidently are much attached to us and our customs. The boys, by our regulations, are called three times each day to labour. They are first called at sunrise and labour one hour; at 8 o'clock they are called the second time to labour, and labour awhile and go direct from labouring to school; again at 1 o'clock they are called to labour, and are engaged at labour and in the school four hours. The boys generally perform their tasks cheerfully and adroitly; yet, there is so much of the Indian remaining, that evidently they would often like to be excused.—The girls are equally, or, perhaps, more tractable and apt to learn than the boys.—They *sew, wash,* and work in the kitchen, at intervals.

June. We have been much engaged in preparing and erecting a mill. The frame is raised for a grist and saw-mill united, worked by water.

The annual rise of the creek has prevented the erecting of the dam ; the running part is nearly ready. We have progressed with our agricultural pursuits prosperously ;—have split between 14,000 and 15,000 rails and stakes, enclosed 5 fields, a door yard of 6 acres, garden of 4 acres, cornfield of 40 acres, potatoe plot of 2 acres, and pasture of 40 acres. The garden, cornfield and potatoe plot are all in cultivation. Our team consists of five horses, and 12 oxen. We have 35 cows, and a good selection of *beef* and young cattle. We are gaining confidence with the Osages. Several of the principal men, when they were about to take their *summer's hunt*, brought their treasures and left them with us for safe keeping, until their return. The village is wholly broken up—not one individual in it—all gone a hunting—but not all gone together.—They have taken various routes in small parties. They will return when their corn which is planted at the village becomes fit for roasting.

July. The Indians have many of them returned. It is thought they have been quite successful in hunting. Recently, we have been much elated on account of several of the Indians coming and offering to labour for us. We give them employ when we have work that they can do ;—At hoeing we allow them the same that we pay our white labourers.—We have had seven of these red men at a time. An old man came and wanted work. He was told we could not give him. He seemed somewhat displeased ; said the white men were at work, (alluding to our steady labourers who were mowing,) evidently thinking that he might have work as well as they. The first Indian who came to labour since the hunt, commenced hoeing late in the afternoon ; at night he said he would come next day.—Accordingly, about the middle of A. M. he came and commenced hoeing. At noon, he gave us to understand that he wanted four dollars for what he had done. He was encouraged to continue hoeing until night, and he should be properly rewarded :—at night the Superintendent paid him for one day's work, concluding that the two parts would equal a whole day. The Indian took the 50 cent piece, (the sum which we pay labourers by the day,) and rolled it over and over in his hand, looking very sober, and then returned it, in token that it was not enough ;—but being assured that it was as much as the white men received, who hoed with him, he again took the money, and, after being presented with a little tobacco, was highly delighted. The next day he again came to labour, notwithstanding his hands were blistered, and several others with him. It has been said that Indians would not work, and that they could not be made to work ;—but we think otherwise ; and believe, that the result of a few years will prove it to be otherwise.—Indeed, their progress will be slow ; the commencement will be made by but few, and those few will need to be led step by step, that others beholding may be convinced of the utility and pleasure of labouring to procure a subsistence, in preference to their depending on the uncertainty of the chase. Examples presented to the eye of an Indian, do far more to *convince*, than fine speeches directed to the understanding.

The Mission Family are in general health. Several have had slight touches of the *ague and fever*. Ill health has occasioned the delay in finishing this letter. Yours in esteem,

SAMUEL NEWTON.

REVIVALS OF RELIGION.

Extract of a letter from a minister of the Gospel in Norfolk, Va. to his friend in Philadelphia, dated August 12, 1822.

WE believe God has graciously revived the languishing graces of some of his people here, and is exciting very strong expectations of a general outpouring of his Spirit upon his churches here. That you may judge correctly of our present state, I will mention some recent occurrences. Last Friday week, at the urgent request of Rev. Benjamin Rice, I visited Petersburg, where a glorious work of revival has been experienced for the last three weeks, in the Presbyterian and Methodist churches. To the former *thirty-seven*, and to the latter *fifty* new converts have been added since the work began, and it is rapidly progressing. Many are inquiring "What they should do to be saved?" I staid in Petersburg six days and a half, during which time I attended twenty meetings, which were all crowded, solemn and attentive. The last Thursday before I left them we held three meetings. The first continued five hours; and during that time, three young ladies, and two young gentlemen, before under deep impressions, professed conversion, and rejoiced in hope of the glory of God. In the afternoon, one or two more obtained peace, and in the course of the afternoon a great number appeared to be deeply convicted. In this state I the next morning left them. Four or five of my people were in Petersburg with me, and obtained from God rich spiritual blessings.

On my return last Saturday evening, I attended a revival prayer-meeting which has been established at my house a few weeks, and has been attended by about ten male members of the church. At the close of that meeting, in which all was cold and cheerless as the grave, I proposed a meeting at sunrise the next morning. About eight persons attended; and, in a short time after the meeting began, the Spirit seemed all at once to seize on every soul present, and not a single heart remained unmelted, and not a dry eye was seen in the room during the remainder of the meeting which lasted about two hours. We then separated till 9 o'clock, when we met again and were joined by a few more, and all seemed equally as much impressed as in the sunrise meeting. After the morning service in the church, another prayer-meeting was appointed at three o'clock; and at the hour, both the lower rooms, and passages and front pavement of my house were crowded. At night a still larger house was crowded. In both meetings very deep and solemn impressions seem to have been made on the hearts both of saints and sinners. At sunrise this morning, my house was again crowded with males and females, ardently praying for a revival; most of them on their knees renewed their covenant with God, and pledged themselves to attend these meetings every morning, until the Lord revives his work. Six convicted sinners stood up in the meeting this morning, and thus expressed their anxiety for the salvation of their souls, and their desire of a special interest in the prayers of God's people. Thus much the Lord has already done for us, and our hearts are glad. Dear friends, I beg an interest in your prayers that I may be sustained and have grace to be faithful. *Rel. Remembrancer.*

Extract of a letter from Rev. Cyrenius M. Fuller, dated

Dorset, Ver., March 18, 1822.

Reverend and dear Brother.—While I have taken such peculiar delight in reading accounts of religious revivals, I have concluded it might not be uninteresting to the friends of Zion, to hear of the good work of God in this place.

In some instances, those who at the commencement of the work treated it with ridicule and disdain, were, before its close, brought to bow to the mild sceptre of Prince Emanuel, and to claim those whom they so recently disdained, as their nearest friends on earth.

Meetings were attended almost every day, and not unfrequently was some poor distressed soul liberated during the service. In one instance after attending a lecture at a school house, a number of young people retired to a neighbouring house, when it was soon ascertained, that one of the family had entertained a hope in Christ during the meeting, and began with songs of joy to praise the name of Jehovah, for her deliverance from such a deep sense of guilt. On discovery of her state of mind, those remaining under conviction seemed at once to despair of ever finding mercy; they exclaimed aloud, "we are left alone to perish in our sins." There were about 12 young persons present, five or six of whom belonged to the family where we were assembled. These were deeply affected, often asking, "what shall we do to be saved!" While some young converts were singing, one of them exclaimed, "how can they sing while we are sinking down to hell?" often in their agony applying to me, to know what they should do to be saved. Each of the above persons have since given evidence of a well grounded hope in Christ.

In another instance, a youth in relating her experience to the church, compared her change to awaking out of sleep. Her first desire was for the conversion of an intimate friend in the assembly, (for it was in a meeting that she entertained a hope;) from thence to the whole assembly, and to use her own language, "in an instant to the whole world, that they might behold and rejoice in such a blessed Redeemer as *she had found!*" Another man being deprived, by an impediment in his speech, of addressing the assembly verbally in a religious conference, was so impressed with the situation of his neighbours, that he wrote, and presented to be read, an address, which seemed like the *stones crying out*, while the professed followers of Christ held their peace.

In a judgment of charity, it is believed that about fifty have been brought into the liberty of the Gospel. Twenty-two have followed their Master down into the liquid grave, and have been *planted together in the likeness of his death*, and united with the Church in this place; four have united with the Congregationalists. The remainder, mostly through doubts of their own state, have not as yet united with any church. We can say in view of the long depression which this Church has undergone, "The Lord hath heard her mourning voice, and comes to exalt his power."

Within the limits of the Vermont Association, there has been perhaps the most powerful work that has ever been witnessed in this region; principally in those towns bordering on Lake Champlain. But I am

not able to state particulars. In some towns, I learn that more than two hundred have been brought out into the liberty of the Gospel. While God is thus carrying on his gracious work, it cannot fail to swell the hearts of saints with gratitude, and bid them to look forward to that long expected era, when the knowledge of God shall cover the earth as the waters cover the sea ; and one universal anthem of praise arise from all intelligent beings, to the once crucified, but now exalted Lamb of God, who lives and reigns for ever and ever.

ORDINATION OF MISSIONARIES.—NEW-HAVEN.

ON Wednesday evening the 11th inst. an ordaining council was convened in the Philosophical Chamber of Yale College, pursuant to a request from the American Board of Commissioners for Foreign Missions, for purposes preparatory to the ordination of Messrs. William Goodell, William Richards, and Artemas Bishop, as ministers of the Gospel, and Evangelists, to labour among the heathen. The ordaining council was composed of the ministers and delegates from the following Church, viz. two Churches in Hartford, two in New-Haven, one in Yale College, one in New-London, one in Fairfield, the west Church in Greenwich, and the Church in Cornwall. The Rev. Dr. Flint was appointed Moderator, and the Rev. Mr. Mervin, Scribe. The members of the board of missions present were invited to sit as members of the council, and after prayer by the Moderator, they proceeded to the examination of the three missionaries, which was unanimously sustained.

On Thursday the ordination services commenced about 10 o'clock, A. M. in the Centre Church, the Rev. Mr. Lewis, of Greenwich, offered the introductory prayer ; the sermon was preached by the Rev. Dr. Miller, of Princeton, from Isaiah, lxi. 4. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." The Rev. Dr. Lyman, of Hatfield, offered the ordaining prayer ; the Rev. Dr. Flint, of Hartford, gave the charge ; the Rev. Mr. Hawes, of Hartford, expressed the fellowship of the Churches, and the Rev. Mr. McEwen, of New-London, offered the concluding prayer. The services were peculiarly solemn and highly appropriate, and a collection of about \$240 was taken up for the purposes of the Board. After a recess of about half an hour, the Board of Commissioners, the ordaining council, a large number of clergymen, the mission family, the members of the Congregational churches in the city, many persons from the neighbouring, and some from distant towns, and several of the youths from the Foreign Mission School at Cornwall, assembled in the North Church, and commemorated the death of our blessed Redeemer. The services were performed by the Rev. President Bates, and the Rev. Dr. Beecher.

Our limits oblige us to defer, to another number, a further account of the interesting services which we had the pleasure of witnessing at New Haven the last week.

THE FEVER.

"Oh, Thou that wilt not break the bruised reed,
Nor heap fresh ashes on the mourner's brow,
Nor rend anew the wounds that inly bleed,
The only balm of our affliction Thou,
Teach us to bear thy chastening wrath, oh God !
To kiss with quivering lips—still humbly kiss thy rod !"

It is well known to our readers, that there has been, as yet, no abatement of the calamity with which our city is visited. Compared with the visitations of former years, and with those just fears which at an early period alarmed our community, we have reason to acknowledge the forbearance and kindness of God. And we think we perceive, that God has intended to warn and reclaim us, rather than to overwhelm and destroy us. We have been shown that we were in the hand of God ; and wherever our citizens have fled, thither have they been followed, and one and another have fallen victims to the destroyer, as a warning to ALL.

—"Be ye therefore ready also; for in such an hour as ye think not the Son of man cometh." Our readers might naturally expect that a visitation so awful in judgment, and yet so marked with merciful forbearance and warning, would have produced a perceptible benefit upon the morals and religion of the people. We fear, however, that instead of receiving the spiritual benefit which this mingled visitation has offered us, we are suffering an increase of stupidity and irreligion; that we are making our mercies and our judgments equally a curse to us, because we will not lay the divine visitations to heart. Different denominations of Christians have, indeed, set apart days of humiliation and prayer, and seasons of especial prayer; and God has seemed to be with them of a truth; and notwithstanding other unfavourable symptoms, we have hailed, and still do consider this fact as a token for good; and we believe that many prayers are offered up, which will not be forgotten. Yea, we are encouraged by them to greater urgency with our readers, that they should make the present a season of humble and earnest entreaty,—viz: that God would remove from us his present judgments; which he *can* remove in a day; but above all things, that he would convince the thoughtless thousands of our citizens that HE reigns, and that HE will call every man to answer for the deeds done in the body; and that He will condemn the sinner that believes not on the Lord Jesus Christ.

In urging our readers to this great duty of intercession, we refer them for a solemn and useful lesson, to the parable of the unfruitful fig-tree.—(See Luke, xiii. 6, 7, 8, 9.) They will perceive that their intercession should be accompanied with a promise of faithful labour; and that it brings upon the soul a heavy responsibility. Enter your closets and pray for the unfruitful sinners, whom God threatens to destroy. Go forth from your closet to the toil, and see if the fruits of righteousness will not appear to the glory of God, and the salvation of men.

We have not the privilege of bearing a part in the official councils of our city. We hope, however, the suggestions of the CHRISTIAN HERALD, will not be unwelcome at such a time as this. We beg leave to press upon the BOARD OF HEALTH, and the CORPORATION, the duty and importance of calling upon our citizens, to unite in humiliation and prayer. Some classes of our citizens have already united in this duty, but as an afflicted city we have not yet united. Nor can we unite, except by a call from the public authorities. We may some of us pray in private, and in public assemblies, but we cannot humble ourselves unitedly *as a city*, we cannot unitedly seek the deliverance which all hearts desire until we hear the call of the HEAD, and LEADERS of our city. For want of this call we present the spectacle of a city which for seventy days has been suffering one of the most awful visitations, without looking to the God of Heaven for forgiveness and deliverance. We mean not to speak evil of the rulers of our people—we mean not to suspect that the honourable individuals of our Corporation, have not been as remarkable for their *private* supplications to God, as they have been for their public prayerlessness, but we do mean to complain, that in the midst of a long continued and awful public calamity, and notwithstanding some urgent requests, and some public suggestions, that we have till now remained as *prayerless a city*, as if we believed not in the existence and providence of a God.

Nor is this a captious complaint. The occasion might soften and subdue the most irritated mind. But our regret and sorrow are daily deepened, while we see no public acknowledgment of the Divine Hand, and no public resort for deliverance but to those second causes, whose instrumentality depends upon the mysterious guidance of the UNSEEN AND UNNOTICED GOD.

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

FIRST FRUITS OF THE REV. W. H. ANGAS'S MISSION.

Harwich, June 17, 1822.

MY DEAR SIR—I am on the eve of leaving this place for Ipswich. I received the supply of reports and magazines you sent me before I left London on my way to Colchester, first having to pay off by a few days' stay an old and frequent invitation to Rose Cottage, near Brentwood, the country residence of a relation there. Almost immediately on my arrival there, I proceeded to a place called the Hythe, where the shipping lay, which is about a mile and a half from the town. I went on board of the only brig lying there, as the rest were barges, and told the mate my errand, and asked if I might have the ship that evening for a sermon. He said the captain was on shore; and having a good deal of rigging about the deck, he thought I should not succeed. I then went in search of the captain; and, on my way to his house, meeting with the master of a barge, I asked, did he know any thing of the "British and Foreign Seamen's Friend Society and Bethel Union?" He said he had heard of it. "Can I have your barge's deck to preach upon?" "No; but I can bring you to a person who I think will do for you." This person was one of our praying Bethel friends; but when I came to the barge, he was uncertain, as his owner belonged to the Church Establishment, and such a thing had never been done in the place before. On telling him that if I failed in procuring a vessel I should take the quay side, he took me to the house of Mr. T——, close by. To the son I opened my commission, he being the only one of the family at home; and stated farther particulars respecting my mission, pressing my request that he would grant me the deck of one of his barges. He highly approved of the object, and would rather encourage it than not. This I thought was sufficient ground for me to go to one of his barge-masters upon. I accordingly went, and soon arranged it for the next evening. He was fond of the idea, and said he would have a well-spread awning for the occasion. Meantime I obtained a seasonable supply of suitable Tracts from a Mr. K——, Secretary to the Religious Tract Society in C——. With these I made again for my barge at the time appointed; numbers were waiting on the quay and on her decks. I began by first addressing the people on the subject of my being there, and what it was chiefly connected with, and then proceeded to worship. The deck of the vessel was crowded, as also the quay side all the way long; and the T——

family and others were up in the granaries and warehouses opposite, where they heard distinctly every word. At the close, the Tracts disappeared in a very few minutes, such was the eagerness of many to receive them. Before the last prayer, seeing the interest that all seemed to feel in the object, I begged the favour of any whose hearts pointed that way to give me a meeting. After the last hymn, with a view to the formation of a Bethel Union Society, several came forward with their subscription and names. Since then I have put the hearts of the Baptist and Independent Ministers, I hope, in motion for the same end ; and you may expect ere long to hear of a Bethel Flag being hoisted at Colchester. The T——s were standing at the door as I passed by to the inn, and they asked me in. Their excellent conversation and fervent wishes for success were very pleasing ; and they offered me a donation, which I begged Mr. T—— would give to the master of his barge, whom I have appointed collector for the time being. After receiving the Tracts, I called upon the Rev. Mr. M——, a pious clergyman ; but as the servant maid told me he was not at home, I did not see this truly excellent man till next day. The few minutes we spent together was a drop of celestial bliss by the way. I had made his acquaintance at Amsterdam, where he was upon an errand of love. He is alive to the importance of the good work on the great deep.

Wivenhoe.

I set off next morning for a place called Wivenhoe, a sea-village, about four miles from Colchester by water ; giving notice, as I came into the neighbourhood of it, and on board of the smacks I found on the way, that a sermon would be preached to Seamen at W——, I first addressed myself to Mr. H——, the independent Minister at W——, but, on stating my object, he did not seem at first to fall in with it. The interest seemed, however, to increase by conversation, and he consented to let me have his chapel. It will hold about 250. The population of Wivenhoe is set at 1600, and another sea-village, about a mile higher up, at about 500 ; and out of these about 350 fishermen, being the crews of 120 vessels constantly going in and out of the place ; yet *not more than seven of them attended Mr. H——'s chapel.* When these points were laid open to him, he only then began to see the sea-field before him *lying till now unoccupied.* From this I reasoned on the great importance of the *Bethel Flag*, under which, with a blessing, this place might become crowded and enlarged. I wrote out a notice, and sent round the old bellman to give out that there would be a sermon at six o'clock. At the time appointed there came on a most tremendous shower, and not more than a dozen were assembled. Mr. H—— thought he was not out of his reckoning as to the little interest which the thing was likely to excite : but as soon as it cleared up, a flood of people came, which nearly filled the chapel. Among them were the crews and captains of some of the ships which I visited after sending the bellman, and many belonging to the Establishment, which equally surprised and delighted Mr.

H——. After giving a short exhortation, I gave a long account of the Society, its works, its prospects, &c. At the close Mr. H—— came up and spoke like a new man; pressed the importance of the object, stated his intention of having a Bethel Flag, appealed to the ladies for it in particular, and invited the Methodists to draw nigh and unite in the work. So that I trust the foundation stone is laid both at Colchester and Wivenhoe for Societies and Flags. I left with the friends some Reports and Magazines. I walked home again in the evening, the service closing at about nine o'clock; threw myself upon the bed until three o'clock the next morning, when I set off by coach for this place.

Harwich.

Having a good deal of writing to do on my arrival, I did not announce myself until next morning. It being Sabbath, I preached twice at the Methodist Chapel, where the Bethel Flag was hoisted in the evening, announcing a sermon expressly for Sailors. The place was crowded, and many could not gain entrance. At the close of the sermon, I gave an account of the Society; in the course of which I took occasion to correct an error in their flag: it wanted a *Union*, which I expressed as the main glory of the work.—After service, a lady sent to say she would work it in with her own fingers, at her own cost. I think I may venture to say from appearances, the Bethel friends have lost nothing of their warmth by this visit, for which they have often expressed themselves more than grateful. Our good brother H——, the elder, is here. His brother sailed the day I arrived.

My next port is Ipswich, which may, I think, become a situation of some importance; and I hope there also a flag will be procured and hoisted up. I suppose my brother G—— is with you ere now; if so, he will be glad to participate in these few lines. Pray for me that I may be steadfast in this work, immovable, and abounding in it more and more.

I remain, your's always,

W. H. ANGAS.

TOTAL LOSS OF THE PACKET SHIP LIVERPOOL.

THE Packet ship Liverpool sailed from New-York, on the 16th of July, with passengers for Liverpool. After a pleasant run of nine days, in lat. 43, 45, N. long. 48 W. in a thick fog, run foul of an island of ice, which carried away the bowsprit, cut water, and started her main stern; but notwithstanding both pumps were going, she went down in two hours. The crew and passengers, (36 in number) took to the boats, and after being in them seven days, reached St. John's, Newfoundland, where the whole of the passengers, with the exception of Mr. Samuel Wright, of Savannah, took passage in the British brig Dart, for Bristol, Eng. and sailed on the sixth inst. in company with the Eliza. Not even the letter bags were saved, as nothing was saved except what they stood in.

JOURNAL OF THE BETHEL FLAG.

(Continued from page 256.)

Thursday, 20th June, 1822.—Ship Ulysses, Capt. —, in the Bristol trade. This meeting not having been reported by the committee, we are not able to state many particulars concerning it. The Rev. Messrs. Truair and Chase conducted the exercises in the usual manner. Mr. T. read the 107th Psalm, and made some observations on the 29th verse; "He maketh the storm to cease, so that the waves thereof are still." He remarked that the sailors well knew the joy that was experienced on the return of a calm, after being tossed about by the raging waves; and showed them the importance of being prepared for the dispensations of Providence, by a reference to the calamity which recently happened to the Albion. Mr. Chase also made some remarks, after which a Norwegian Sailor addressed the meeting. He could attest the truth of what Mr. T. had said; he had experienced all the dread and horror of storms, but now he could trust in the Lord Jesus Christ, not by morality merely, but by a living faith *in the heart*, and could feel safe amidst all these dangers. Mr. Truair made some further remarks, and the meeting was concluded with prayer. There were about 100 present, and the meeting was solemn and interesting: many tears were shed.

July 22.—Brig Morning Star, Capt. Stevens. This meeting was attended by about 70 persons, sailors and others. One sailor, whom we hope the Lord has lately called to a knowledge of himself and the precious Saviour, made a short and animated address to his fellow seamen, urging them to fly to Christ as their only refuge, and plead with him for wisdom and strength to keep them from surrounding temptations and snares, and especially from their long indulged habits of swearing, and profanity of every kind. The conduct of all present was respectful and solemn.

July 31.—Ship William and Henry, Capt. Drew. The Bethel meeting on board this ship was attended by five of the committee, and about fifty others. The exercises were conducted as usual, and the attention good. The committee were encouraged to hope for great success in their labours, by seeing the readiness with which the seaman attend, especially when invited by their brother sailors, or the committee.

August 6.—Sloop William and Henry, Capt. Davis, at Fulton's Long Wharf, N. R. At eight o'clock the exercises were commenced with singing. Three prayers were offered up; a portion of Scripture was read by the Rev. W. S. Heyer, which he followed with a suitable address. Silence and solemnity gave the committee (five of whom were present) much encouragement. There were present many Christian brethren, with their wives and acquaintances, and several captains with their crews. Some numbers of the Christian Herald and Seaman's Magazine, with other pamphlets and tracts, were distributed, and received with avidity and many thanks.

August 20.—Sloop Venus, Capt. Havens. By the time the first

hymn was sung the deck was filled, and many hearers on the surrounding wharves. All those who engaged in prayer, gave feeling addresses on the importance of the purpose for which we had assembled. After three exhortations and prayers were made, the 74th Psalm was read, and applied to all present. The time has been when seamen could say that no man cared for their souls, and could say with hearts filled with anguish, "O God why hast thou cast us off for ever?" "Landsmen and devils are our enemies, they have said let us destroy them." But not so now: America and England are engaged for their salvation, and use their exertions to imitate that Glorious Redeemer, who has done so much for the salvation of seamen. And we have assembled this evening for the very purpose of praying to God that he will have mercy on their souls.

The zealous engagedness of all those who took a part in the exercises, drew the attention of all present into perfect silence. Seven addresses and six prayers, and singing many verses, composed the exercises, which were closed with the Doxology. Some religious pamphlets were now left on board, and tracts distributed among the seamen. There was an anxious inquiry when there would be another meeting.

From the Boston Recorder.

THE REV. MR. TRUAIR'S TOUR.

A Sermon was delivered Sabbath evening, August 18th, in Park-street Meeting-house, Boston, by the Rev. Mr. Truair from New-York, in behalf of the Mariners' Church, in that city. Though we have sometimes witnessed more overflowing congregations, we have rarely been present at an assembly where a deeper interest and better sustained attention have been manifested. Indeed the subject could not fail to engage every benevolent mind in favour of the preacher, and the clearness of his views, the warmth of his feelings, and the general felicity of his address, were calculated to leave precisely the impression on the audience which he doubtless desired. *Isa. lx. 5.* formed the foundation of the discourse. "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." After briefly explaining the phrase, "abundance of the sea," and assigning his reasons for regarding it as referring to "seamen," he illustrated very happily the following ideas.—1. Seaman can and must be converted to God.—2. Their conversion is a matter of high importance. 3. The consequences to the church and the world are momentous.—4. It is the duty of the churches to awake to this subject, and without delay put into operation the various means that promise to accomplish the proposed end. Many facts of a highly interesting kind were brought forward in support of the several propositions—some of them new to us, and all introduced with happy effect. The collection taken up at the close of the service amounted to \$60.

The Rev. Mr. Truair has been as far East as Portland, Me. and is now on his way to Vermont. His visit to that quarter will afford the friends of seamen a favourable opportunity to present their contributions, to aid the cause in which he is engaged. The fact, that the money which he collects is to be paid into the treasury of "The Society for promoting the Gospel among Seamen," instituted in *this city*, can afford no reasonable ground for withholding the aid which

the destitute condition of Seamen demands. A large proportion of the Seamen who attend on the preaching of the Gospel in the **MARINER'S CHURCH**, are *natives* of New England, and the Eastern section of this state : *there* are their parents, their brothers, their sisters, and their *friends* ; and can they refuse the trifling contribution required to support a place of worship which *every* sailor may call his own ?

Were our pages ever opened by the pious relatives of sailors, who inhabit the numerous villages and sea ports in New England, they might see the ground of this appeal. Or could we picture to them the interesting scenes which we often witness when inviting *their* sons to accept the offers of mercy, and hear the cry " what must a poor sailor do to be saved ? " they could not but be moved to compassion. The cause of promoting the Gospel among Seamen is the *cause* of God ! and there is not a Christian in our country who is not under the highest obligation to do SOMETHING to advance it, before the enemy shall make shipwreck of their souls !

TO THE FRIENDS OF SUNDAY SCHOOLS.

OWING to the calamitous state of our city, the usual meetings of the teachers are unavoidably postponed. In order, however, that a knowledge of the present state of the Schools may be obtained, and the cause furthered by other means, a meeting will be held on Tuesday evening next, at the School Room over the Watchhouse in Spring-street, between Hudson and Varick-streets, when something interesting may be expected : those who have heretofore been engaged, as well as all who are willing to contribute their exertions for the purpose of extending the Redeemer's kingdom, by making his will known to the rising generation, are earnestly requested to attend.

OBITUARY.

DIED, at Princess Ann, Md. on the 7th inst. the Rev. Henry Blatchford, eldest son of the Rev. Dr. Samuel Blatchford, of Lansingburgh, N. Y. in the 34th year of his age. In the death of this excellent person, the church of Christ has sustained a great loss.—His talents, his zeal, his devotedness to the cause of Christ, and the welfare of immortal souls, were acknowledged wherever he was known. His bereaved parents, his widow, with his little family, his brothers and sisters, are called to mourn his departure from their society, and their love : but they should remember, that "*Blessed are those who die in the Lord !*"

Notices and Acknowledgments.

"A." with a note from "a Subscriber," is under consideration.

The remainder of the Review of Dr. Scott's life is unavoidably deferred to our next number.

Those of our patrons who do not receive the *Herald*, in consequence of the removals in the city, will please send for it, either to the office at Bliss and White's, No. 384 Broadway ; or to Mr. H. Young's, Perry-street, Greenwich village.

THE distressing Providence which afflicts our city, has produced a little delay in the publication of this number.